

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVI

JACKSON, MISSISSIPPI, DEC. 18, 1913.

NEW SERIES, VOL. XV, NO. 51

KINGDOM BRIEFS

Pastor M. P. Hunt will soon publish a volume of sermons on "Christian Science."

Gallman church showed their appreciation of Pastor McLeod by increasing his salary for next year.

A mission study class at Blue Mountain is studying "Ann of Ava," and say they are enjoying it.

J. W. Weathersby has been called to Silver Creek and will probably locate there and preach to other churches also nearby.

Many friends have sent in lists of subscribers already this month. We thank them sincerely, also those who expect to send.

Rev. T. E. Summers, of Roxie, Miss., has accepted the church at Port Gibson, and will move on the field about January first.

Pastor R. H. Tandy, of Greenville, Ky., formerly of Hazlehurst, has had a good meeting in which seventeen were added to the church.

President Provine made an address to young men of Jackson recently under the auspices of the Y. M. C. A. on "Young Men and Modern Life."

As a result of efforts by Clinton N. Howard, Rochester, N. Y., the International Y. M. C. A. will not again solicit funds from liquor associations nor accept them if offered.

Lowrey Memorial church at Blue Mountain wears the star. Every note due on November first for college endowment was paid. They were not merely ready with the willing but in the doing.

Brother D. W. Moulder has just returned from a trip to Louisiana, where he has held some meetings. He says it is good missionary territory on the other side of the river, as some Mississippians have backslidden.

H. Z. Duke, the great Texas layman, has offered to give \$15,000 if \$15,000 more is secured from all other sources to pay off all indebtedness on the Baptist Standard. Men are waking to the worth of a Baptist paper.

Occasionally we get letters from subscribers saying that they pray constantly for those who make the paper. We believe that many blessings have come to us in answer to these prayers, and hope that more will join in them.

The newly elected secretary, Dr. J. B. Lawrence, resigned as pastor of the First church, Columbus, on the first Sunday. He comes to his work with vigor and optimism. He says he was never tired in his life, and he has forgotten how medicine tastes.

Brother E. E. Thornton in sending a list of new subscribers, says: "Anything I can do to help you in your splendid work is at your command. May the Lord bless, guide, keep, use and greatly prosper you." These words are like the showers on the mown grass.

FOR LAYMEN ONLY.

Some reasons why a layman should take The Baptist Record:

(1) It is the organ of Mississippi Baptists.

(2) It loyally and enthusiastically supports every great interest fostered by Mississippi Baptists.

(3) It is a great religious love-letter which comes to you on Friday of each week bringing sweet tidings from those we love and those aligned with us in the conquest for souls.

(4) It furnishes us a book emporium equal to the best.

(5) It is the greatest force we have in Mississippi for organizing and developing laymen.

(6) Our scholarly editor assumed the management of the Record at a great personal sacrifice, and has made of it the very best Baptist paper in the South. This editor needs our co-operation now. Let's give it to him.

(7) We should take it in December because new subscribers secured in December get it two months for one dollar—a generous-hearted good brother offering to put up one thousand dollars to supplement this subscription, provided they all come in December.

Now I will be one layman in a hundred to secure ten or more new subscribers in December. If you will join this contest, write me and let's see who secures the largest list.

I like a labor of love. Don't you?
Awaiting your wire,

S. R. WHITTEN.
Jackson, Miss.

Brother G. B. Waller, of Meridian, has been called to New Bethel and will preach for them on the fourth Sunday. He proposes to indoc-trinate and lead them in all the denominational work, and so is anxious for them to read The Record. This is a good time to begin.

If all the northern Baptists go into cahoots with the other denominations in their federation of churches, there will soon be a great field for operations in the North by our Home Mission Board of the Southern Baptist Convention to establish churches in destitute sections—that is, where there is no Baptist church.

The hustling layman, S. R. Whitten, writes from Shaw, where he was on a business trip: "Brother Vick, the sweet-spirited bishop of the Baptist cause, pressed me into a service of love this afternoon, and in one hour and a half we had secured ten names for our great paper."

The petition to Congress by the temperance representatives from the great Columbus convention was presented last week to R. P. Hobson and Senator Shephard. Speeches were made by ex-Governor Patterson, of Tennessee, and others. One thousand men and women went to Washington to back up the petition. They were favorably received and the people will probably be given the opportunity to vote on the constitutional amendment. The effort will be made to make the nation dry by 1920.

T. L. Holcomb, of Yazoo City, has accepted the call of the church at Pontotoc, which goes to full time. This church has been built on a good foundation by their former pastor and we know of no man who is better fitted to lead them on to great service in the Kingdom than the one they have chosen. During his three and-a-half years at Yazoo City, there have been more than one hundred additions to the church and they are in splendid condition for future work. The change becomes effective about February first.

The effort to secure nation-wide prohibition by an amendment to the federal constitution is a wise and righteous one and ought to be wisely and righteously managed. As we see it, there is danger of its getting mixed up at the very beginning in personal politics. If it is to succeed it must not be used to promote any man's ambitions or to hinder some other man's aspirations. We have nothing to do with the race between Congressman Hobson and Underwood for the Senate, and it would be exceedingly unfortunate to introduce confusion here. Let that be fought out on its merits and the prohibition question on its merits. These reflections are called forth by the way the matter was introduced in the House of Representatives and the apparent effort to use it to help the fortunes of one gentleman at the expense of the other.

CONTRIBUTED ARTICLES

"A HOUSE NOT MADE WITH HANDS."

Elizabeth B. Carpenter, Georgetown, S. C.

Zigzagging across a hurried little branch, through dripping rhododendron thickets, I had followed a train far from "the big road" and almost to the crest of a lofty range, where a bridle path, stretched out like a serpent in the sun, marks the line between two of our Southland States.

A lonely clump of magnificent pines stood out indistinctly through the cold, stinging mist. For centuries they had defied wind and lightning, but at last a foe in whose face their strength was vanity lay in wait.

"Xzz! xzz! xzz!" sounded the long saws of the lumbermen, cutting their way through the trunks of trees that had stood for a century. Then with crash and roar the giants fell, burying their heaven-kissed tops in the dust and debris. I knew that somewhere hard by was a cabin, but it was so blanketed by the clouds that I was quite at the door before I saw it.

Separated from kindred isolated from neighbors, as far above the throb of community life as an eagle's nest, this little home was establishing itself.

Some years before, a sturdy young mountaineer had taken his gun and dogs and gone (it was reported) across the borders on a fox-hunt. The trophy he brought home was a sweet-faced bride, of whom a neighbor said:

"If thar's a God in heaven an' a good gal in No'th Ca'lina, Judith's the one."

The first to break a happy family circle, she had followed the man back forty miles on foot across the summit-lands, her dowry in a bundle on his shoulder, to this lonely pocket in the mountains, because, being a woman, she must needs go where love promised to dwell.

Working side by side they had grubbed and cultivated little patches of fertile land, here and there. Most of it was so steep that "the crap" could only be harvested by binding it on a "bresh" of birch saplings and dragging it down the mountain with a sure-footed ox. Half of the yield went to pay for the use of the land after the first year.

Sheep from whose backs came wool for the family needs, geese whose feathers alone could keep out the sting of a winter night at that altitude, chickens and turkeys were slowly accumulating. A few guinea-hens were there to keep away the thieving hawks.

At dawn and dusk the weird silences of the mountains were broken by the song of a happy woman as she hunted her cows and calves on the open range.

"My Savior's gone a mansion to prepare
In yon fair land;

Adorned will it be with jewels rare,
A house not made with hands.

I know, I know,

In heaven for me a mansion stands;

A home, a home,
A house not made with hands—"

echoed daily from peak to peak. Best of all, little children were growing up, sturdy and free as other young animals of the mountains.

Happiness and contentment were already in this home and prosperity, as they counted it, seemed only a little way off. During the winter months the man worked on "public works" and all his wages were saved for the farm that they were going to buy and the house that they were going to build.

But the world holds no home so hidden that disappointment cannot find the latch-string. Sorrow recognizes no class. Human hearts must ache wherever they beat. Human eyes must weep wherever they open and close.

A child had been born. As always, the angel of death drew near. His shadow rested on the cabin as the clouds rested on the mountains around and beneath it.

A saddle horse panting at the door from his three hours' climb up the mountain assured me of the successful ending of a several days' search for a physician.

Entering the little kitchen, I saw a hot meal spread upon the table and the doctor eating.

A platter of "shoe-string beans" was odorous enough to tempt a king's appetite. They looked as if they had been freshly gathered in the corn fields, but in reality they were a part of the winter's supply which was dried and suspended on threads from the rafters on one side of the room.

Corn bread, kraut coffee, and apple-butter completed the meal.

A few moments at the bedside of the woman, a few morphine tablets measured out, a ten-dollar bill folded snugly into his purse, and the doctor was gone without a word of sympathy or warning of what was coming.

Not as heartless possibly as he appeared, for he must have known that he had come too late, and, at best, night would overtake him before he could get far on his long ride to the valley. The only comfort wherewith he might have comforted them that are in any affliction was probably unknown to him.

Those who have witnessed a life-and-death struggle between blood-poisoning and a robust constitution know what we saw in the awful hours of that long night.

One by one, the children cried themselves to sleep, and were put to bed in one corner of the room.

Several kinsmen came and sat silently through the night by the big open fire, which furnished the only light in the house, as there were no lamps.

The husband and the women by the bedside seemed slow to recognize the touch of death as it showed plainer and plainer in

the sufferer's face. Yet at times the man's heart was clutched with fear and he would gather her tenderly into his arms, stroke her hair with his rough hands and cry, "Judith, Judith, haven't I always been good to ye? Ye've been a good wife to me. Ye've helped me and done all ye could"—did ever a dying woman hear sweeter words? "Ye mustn't leave me, haven't I been good to ye?"

For the moment she could understand him. "Yes, John, ye've allus been good to me. Take care of the children—don't let them be separated. The baby, take care of him. You've been good"—then she would become a child herself gathering daisies in her father's meadow, and talking to her childhood playmates.

Swiftly and terribly the poison did its work, unchecked by any antitoxin. No shining weapons of modern medical science were unsheathed in that battle.

No soothing ministrations fell from the skilled hands of a white-capped nurse. The moments of the night were marked off by her moans.

At last in the dark hour before the dawn we knew that she had gone to her home on high, her mansion in the sky, her house not made with hands. The man fell on the floor groaning and sobbing with his frightened children, then went out on the mountain alone, as other men have done, to somehow find courage to face life.

When the new day had fully come, a few women gathered to make a simple white shroud. A carpenter fashioned a coffin out of chestnut boards, which was covered with black calico, lined with white muslin and ornamented with a frill of Hamburg embroidery. Into this homely casket the body was lifted and borne on the shoulders of kinsmen down the trail to "the big road," where it was placed on a lumber wagon and carried several miles to a family burying-ground. The husband and children and a few men and women walked behind in a drenching winter rain.

At the grave there was no faithful pastor with an open Bible to speak authoritatively of the time when God shall wipe away every tear from our eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more.

There were no sweet voices to sing comfortingly:

"Asleep in Jesus, blessed sleep!
From which none ever wake to weep;
A calm and undisturbed repose,
Unbroken by that last of foes."

No flowers lined the yawning grave or concealed the mound of yellow earth. It was simply death in its naked form.

Some time Judith's funeral sermon will be preached but, like another woman buried in the cemetery, she may have to wait, if the Lord tarries twenty-five years until a second wife shall lie beside her and both be memorialized at the same time.

Little can she care for the praises of earth since she dwells in a House Not Made with Hands.

**CHRISTIAN UNION—A DELIVERANCE
BY THE BAPTIST GENERAL CON-
VENTION OF TEXAS.**

The Baptist General Convention of Texas assembled in the city of Dallas, November, 1913 taking notice of the widespread interest in Christian Union, and representing the views and sentiments commonly held among the six hundred thousand Baptists of Texas, goes to record as follows:

(1) We look with deep and sympathetic interest on the efforts now making throughout the Christian world, to reunite the scattered and ofttime antagonistic forces of Christendom. We deplore the divisions that obtain among the lovers of Jesus, and the many evils resulting therefrom. We long for Christian union. We pray for it and will labor for it, on a Scriptural basis; but we insist that it cannot and should not be secured on any other basis.

(2) We hold the immemorial position of Baptists, that all true believers in Christ as their personal Savior, are saved, having been born again; and this, without the intervention of preacher, priest, ordinance, sacrament or church. Therefore, we profoundly rejoice in our spiritual union with all who love the Lord Jesus in sincerity and truth. We hold them as brothers in the saving grace of Christ, and heirs with us of life and immortality. We love their fellowship and maintain that the spiritual union of all believers is now and ever will be a blessed reality. This spiritual union does not depend on organizations, or forms, or rituals. It is deeper, higher, broader and more stable than any and all organizations. We hold that all people who believe on Christ as their personal Savior are our brothers in the common salvation, whether they be in the Catholic communion, or in a Protestant communion. We steadfastly believe and hold that until one is born again, by the Spirit of God, into the Kingdom of Christ, he is not a Scriptural subject for baptism, and cannot of right become a member of Christ's church.

(3) We here declare our unalterable belief in the universal, unchangeable, and undelimited sovereignty of Jesus Christ. We believe that He is the rightful and only head and sovereign of His churches; that His word and will, as revealed in the Holy Scriptures, is the unchangeable and only law of His reign; that whatever is not found in the Scriptures cannot be bound on the consciences of men; and that the supreme test of true Christian discipleship is obedience to the will of Christ, as revealed in the Bible. This is fundamental. Therefore, neither tradition nor customs, nor councils, nor expediences can be allowed to modify or change the Word of God.

(4) We hold that religion is essentially a personal matter between each soul and God. Therefore, we deny all proxyship, sponsorship, or deputyship in religion. We hold that each consciously responsible soul must repent, believe and be baptized for himself; and every soul must give account of himself to God. In this view, infant baptism and infant church membership are Scripturally impossible, and constitute an impassable

barrier to organic, Christian union. In like manner, also, do the changes made by some in the two Christian rites, baptism and the Lord's Supper, perpetuate divisions made originally by gradual departures from the simple teachings of the New Testament. To change these two sacred symbols of Christianity is to empty them of their Scriptural and meaningful content and teaching; and to pervert them so as to make them carriers of the most deadly heresies. We deeply deplore these harmful and divisive changes, and stoutly declare that there does not exist today nor ever did exist any authority or reason to change what was fixed by the authority of the great Head of the church. We stand with the scholarship of the world in declaring that baptism is immersion. To change it is to destroy it. Baptism stands in the wisdom and authority of Christ. All the changes for convenience or sentiment or for any cause whatsoever, stand in the unwisdom and usurpation of men. By our loyalty to Christ, which we hold to be the supreme test of discipleship, we are bound to hold fast that which He established.

(5) Concerning the church, it seems to us that this is a divine institution; that it was not evolved from the changing conditions of society, but came from the mind of the Master; that it is an enduring institution, adapted as well to the time and one climate as another; that it is the custodian of the truth, to hold and teach it to the end of time and to all the peoples of the earth. A Scriptural church we believe to be a body of believers who have been scripturally baptized and are covenanted together to teach and to do all things commanded by its divine head. It is a Scriptural body, with a divine constitution, and mission, both of which are revealed in the New Testament. We believe that a church of Jesus Christ is a pure democracy, and cannot subject itself to any outside control, nor bend to a superior clergy. We also hold, with unshaken confidence to the age, the contention of Baptists, that there must be absolute separation between church and state; and that the right of civil and religious liberty is, in the sight of God, the inalienable and indefeasible right of every human being. We maintain that the divine constitution of a church of Christ cannot be changed in order to effect organic, Christian union. We maintain, further, that Christ's ideal of a church, with its pure democracy, and the high value that it puts on the individual, is of priceless value, not only to preserve religious liberty, but to protect civil liberty as well. We are unalterably committed to the divine model of a church. On this point our convictions are settled.

(6) We believe that intelligent, personal conviction in religion is essential to strength in Christian character and success in any form of Christian work. It must be the working force in any Christian union. Our souls abhor the thought of a union inspired by convenience, or by desire to save money. There is one thing worse than commercialized vice, and that is commercialized religion; for if religion becomes an economic

question it ceases to be Christian. We must therefore protest against the many cheap and cheapening methods employed to break down convictions, and to establish a mechanical union out of the *disjuncta membra* of the several denominations. To us it appears far more consistent and Christian to appeal to the individual conscience to study the Word of God with open-heartedness, and to follow the light that may therein be found. Any union founded on compromise and spurious appeals is a sham union, and will debilitate and retard the progress of Christianity the world over. Any such union must inevitably end in a wide apostasy, followed by inertia, indefiniteness, confusion and waste of spiritual force.

(7) Our message to our brethren of other communions is that since the present divided condition of Christendom is unquestionably the result of departures from the simple teaching of the Scriptures, the only possible road to organic union is back to the Scriptures, fairly interpreted. If it be said that this is, in our present state, impracticable and impossible, we reply, that if that be so, then organic union is impossible with Baptists, for we are unalterably bound to the Scriptures as our law and guide. We speak on this point with absolute frankness and with great plainness, because we crave to be understood by our fellow Christians. We neither ask nor wish any one to come to us, except upon a personal conviction, but would have all to study the Holy Scriptures to find the path of duty; and our confidence is unshaken that there is light sufficient in the Scriptures to guide us all to the union the Master wishes.

We are not unmindful of the difficulties of the case. Rearing and traditions and pride of opinion are strong forces among all people. We do not claim perfection for ourselves. It seems to us that until we come to have one mind and one spirit concerning the things necessary to organic union, it would be Christian and becoming in all frankly and freely to urge all to study the Scriptures and follow their teachings, putting renewed emphasis on the unescapable duty of individual investigation and obedience. We would hope for much if that were universally done now, in the fairer and more fraternal atmosphere in which we live, a condition for which we are profoundly thankful to Almighty God.

(8) Pending the working out of the problem of union, we are glad to say that we stand ready at all times to co-operate with all our fellow Christians and our fellow citizens, whether Protestant or Catholic, whether Jew or Gentile, in every worthy effort for the moral and social uplift of humanity, as well as for the equal civil and religious rights of all men in all lands. We would freely co-operate in all good works, limited only as follows:

(9) We believe that in the present state of the question of Christian union, a frank and fraternal communication of views and sentiments, through the public press and otherwise would be helpful. While we would

(Continued on Page 7.)

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When your time is out, if you do not wish paper continued, drop us a card. It is expected that all arrearages will be paid before ordering paper stopped. Obituary notices, whether direct, or in the form of resolutions of 100 words. All marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

EDITORIAL.

THE MOLD OF DOCTRINE.

Dr. Jesse B. Thomas several years ago wrote a little book on this subject that gave a clear interpretation to Rom. 6:17. The expression in the common version is "form of teaching" rather than mold of doctrine; but it is from a distinctly technical sense, such a form as an iron molder uses to pour his molten liquid into, to fashion the article according to his wish. Now baptism is by the apostle called the mold of doctrine, because it is the concrete setting forth of the essential teachings of the gospel. It is the visible embodiment or figuring of truth that is intended to impress the eye and leave its message that cannot be erased from the memory. God has chosen this not only to accurately reproduce the fundamental teachings of the gospel but that they may be correctly preserved and faithfully taught. It is valuable for its simplicity. It reaches and makes clear to the most unsophisticated mind the essential things in Christian experience and Bible truth. It is adapted even to the kindergarten, the beginner's primer of instruction. Object lessons have been the Lord's favorite method of teaching from the beginning. Such a purpose served the tree of life and the other tree of the knowledge of good and evil.

Now the central facts in the life of Christ were his death and resurrection. These were the central and essential conditions for the salvation of the world. Not only so, the dying to sin and living again unto God sums up the whole of Christian life and experience. All of our experiences are parts of this one experience. Daily dying and daily living the new life form the sum of the whole Christian life. Now this is set forth in the ordinance of baptism and so it is called the mold of teaching. There is nothing else that so symbolizes the fundamentals of Christianity and the complete Christian experience, as the two ordinances of the church, so close together in their teaching.

Is it any wonder that the assaults of Satan should have been directed so vehemently and constantly against the ordinance of baptism. Men have sought to pervert it by changing its form, destroying the mold; they

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have corrupted it by seeking to alter its import and meaning. They have striven to little it by declaring it of no special importance. It is well for us to remember that it is God's chosen method of giving visible expression to His truth, and we cannot be too diligent in holding to and proclaiming it as the finest expression of the fundamental truths of the gospel that the world ever possessed. Of divine origin and authority we must insist on its abiding as it was given, or it cannot symbolize the truth of the gospel.

Now no boy ever put the bullet mold into his gun to shoot at a deer; nor does any Baptist teach that salvation is received in baptism or in any way secured by baptism, but that the thing that baptism teaches is the thing that saves, namely, the death and resurrection of Christ and there is no better way of teaching it than by baptism. The dying and living again of the believer in Jesus sums up the whole of his life experience. This is set forth in his baptism, and nothing else sets it forth so clearly and forcefully. We do not bury people in order to put them to death, but we bury them because they are dead, and we declare our faith in the future and final resurrection of His people, by the act of baptism.

OBEYING FROM THE HEART.

The quality or value of any action is determined by the intelligent purpose behind it, and this is exactly the spirit that Paul makes when speaking of baptism in the sixth chapter of Romans. He says, "Ye obeyed from the heart that mold of doctrine unto which ye were delivered." The same act may be a crime or a deed of mercy, according to the motive behind it, or the end in view. The surgeon's knife or the assassin's dagger may make the same incision with altogether different intent, and be correspondingly praise-worthy or blame-worthy. The motive behind the action is what gives it quality. The laws of God and man take cognizance of this vital difference in the worth and quality of the action.

This becomes specially evident in acts of obedience. There can be no pleasure in the heart of a father who sees his child doing his commands simply through compulsion. All sympathy between them is destroyed; fellowship is impossible when obedience is by constraint. Obedience to God is not possible except it is rendered in the spirit of filial love, in joyous acceptance of His commands. The man who is immersed because he thinks this is necessary to salvation, and complicates with it as a requirement without which he could not get to heaven, has never been baptized. He was immersed, not to please God, but to save himself. It is not simply a question of the form of baptism but of the intent of the person who submitted to it. He has no more been baptized than one who dipped himself in a creek to cure the chills or the rheumatism.

There must in every case be a clear understanding of the significance of the ordi-

nance and a personal obedience to it with the proper intent. The so-called baptism of infants is an impossibility in the very nature of the case. Of none of them could it be said that they "obeyed from the heart." The purpose of the ordinance of baptism is declared by Paul to indicate that the subject has died to sin and has come forth into newness of life. Every candidate for baptism ought to be so instructed. It is not merely the door into the church or a requirement for church membership. It ought to be made very clear to them that it is a barrier to all the past and a resurrection of a new man to a new life. This would save a good deal of confusion in the after years and would settle all questions and inquiries as to whether this or that line of conduct were "against the rules of the church." Every person who is baptized ought to do this in the full consciousness of its meaning, voluntarily accepting its symbolism and heartily proclaiming to the world that what the ordinance proclaims is true in him and has been fulfilled in his own experience. Only in this way can he obey from the heart the mold of doctrine to which he is delivered.

READING A MATTER OF CONSCIENCE.

Growth in grace is largely a matter of bringing more of the life into captivity to the obedience of Christ. Complete consecration is surrendering the entire life with all its relations and effects to the will of God in Christ, insofar as this will is revealed to us, and as the various forces of our lives are discovered. Now a person who was thoroughly consecrated yesterday may not be so today. Not because he has withdrawn anything he gave to God yesterday, but because he has discovered something more of the will of God today than he knew yesterday and has neglected or refused to accept it and conform to it. Or to put it in another way, he has become aware of some new department or force in his own life, and does not consciously make the Lord Jesus supreme in that place also.

For example, one may not have been instructed or enlightened in his conscience as to the right of God to control his money. Insofar as he knew he had given himself completely to God, but afterward he learned that God had a claim on his property, too. When he discovers this if he refuses God this right, rejects His sovereignty in this sphere, he is no longer consecrated. It was a new crisis with him. It means going forward or going backward, progress or retrogression, growth in grace or a decline in spiritual life.

Such crises are not uncommon. They make up the Christian life. They are its occasions of becoming more like Christ or turning back and marring his image and work. Such an occasion is the discovery that not merely our souls but our bodies belong to God. The care of health that we may do the best work for Him becomes a matter of religion. What we shall eat, and

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how much becomes a religious matter. Whatever fits us or unfits us for the best service is therefore a matter of conscience. So Paul says the matter of eating and drinking are involved. Whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus. The kind of clothes I shall wear, how much they shall cost are to be determined by the question of what will enable me to do the most and the best for Him. How I shall spend my time, even time of recreation and leisure, must be settled by the question of its accomplishing most for Him or putting me in best condition to do His will.

Now there is nothing that enters more into the making of a life, of rendering us efficient or inefficient than the question of whether we shall read and of what we shall read. Shall this be left out of the bounds of one's religion? If growth in Christian life is bringing more territory under cultivation for the production of Christian graces and fruitful service, is this department to be passed over or ignored? Is this part of a man's life to be left to accident or caprice? Is it not to be made a matter of conscience? It is a common place, only saying what everybody admits and knows, to repeat that what a person reads has more to do with the making of what he is than almost any other agency in his life. Does it not then become a matter of conscience to give a proper portion of time to the right sort of reading? Can a man justify himself in saying that he hasn't time for reading religious literature? Is his reading to be simply a recreation or to minister to his own pleasure? We must put conscience into this matter, and our people must be taught to do it. A great deal of education is needed on this subject for we will be held responsible for it.

It is impossible for a mind that is not nourished by wholesome reading to grow strong in the knowledge of truth and the practice of righteousness. It is impossible for the man or boy who merely picks up the driftwood of reading to build strong character or kindle the flames of love and zeal out of such materials. Let us put conscience and common sense into the matter of what we and others read.

NATURE'S LESSON ON LIBERAL GIVING.

The Bible enjoins and encourages liberal giving and condemns covetousness. Dame Nature through her silent eloquence does the same thing. The sun was created to give light and he fulfills his mission gloriously. The moon and stars receive their light from him and reflect it. The vapour gathers into clouds which send copious showers upon the thirsty earth. The earth receives the rain and sunshine and yields of her strength in bounteous harvests. Dame Nature, true to the purpose of her Creator, glorifies Him in giving as she receives.

Take a lesson from the Holy Land. The inspired writers found much use for its mountains, its rocks, its flowers, its vineyards, its olive trees, its cedars, etc., in illustrating spiritual things, and we may learn a lesson from its historic sea around which

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there clusters blessed memories.

The Sea of Galilee.

The sea of Galilee receives the flowing stream of the river Jordan as it rushes down from the mountains of Hermon. As the sea receives so it gives, for out of it flows the same sized stream. The outlet is as great as the inlet, and so the water of the sea is pure and sweet and in it swim multitudes of fish of immense value for food and of the finest flavor. Upon its bosom ships sailed and over it birds flew and chanted their Creator's praise. Around it gathered multitudes of people; towns and cities flourished and everything combined to enliven and cheer and comfort the sons of men. It was there the Lord of life loved to go, and there He taught lessons immortal concerning heaven's kingdom, and there He found the men He chose to be His disciples. O Galilean sea, let us learn a lesson from thee.

The soul that receives from the bounteous hand of God and gives forth lovingly and continuously is like the ancient sea. The inner man is made pure and sweet by reason of the inflow of the stream of God's love from the mountain of His holiness, and from the inner man there flows out a stream of hallowed influences which gladden and cheer and comfort human hearts and tangible deeds of benevolence of incalculable worth to the needy poor, and to the sick and suffering, and to the cause missions for the salvation of the lost. It is through continuous cheerful liberal giving forth as he receives from the loving hand of God that the happiness of the Christian is augmented, while God is glorified. O happy child of God for around him is good love to gather; over him the angels love to hover; in Him the Savior loves to dwell, while songs from grateful hearts of the recipients of His unselfish loving service ring out. It is such as these trusting, loving, unselfish, big-hearted givers of their time and talents and labor and means and influence for the amelioration of human suffering, and the salvation of lost souls that are within the inner circle of Christ's redeemed ones and close to His own loving heart. "Freely ye have received, freely give" with God (saith nature), and if these words come from the mouth of our Lord and Savior and lovingly and cheerfully obeyed, the spring of true happiness is found, and such a life is worth living indeed. And amidst the awful solemnities of that great day the righteous Judge will speak from His throne and say to such ones, "Come, ye blessed of my Father," etc. Let us learn another lesson from another sea. It is—

The Dead Sea.

It, too, receives the flowing stream of the river Jordan but has no outlet. It receives much but gives nothing except by force of evaporation. Its water is lifeless—dead. No fish swim in it. No ship sailed over it. No human being inhabited its shores. It is bleak and desolate and uninviting. It has the smell of brimstone, emblem of the wrath of God. O gloomy sea let us learn a lesson from thee.

The soul that receives from the giver of all

good and that continually, and whose heart is locked against giving, and therefore withholds all from God and that continually is lifeless—dead. He sendeth forth a stinking savor. Mankind abhors him. Angels pity the miserable ingrate; the Son of God pronounces a malediction, and the Judge of all the earth will sound his doom. "Depart ye cursed into everlasting fire," etc.

O thou loving self-sacrificing One, who "came not to be ministered unto, but to minister, and to give Thy life as a ransom for many," and Thou wast rich, yet for our sakes Thou didst become poor that we through Thy poverty might be rich, help us, we pray Thee, to be like Thee while we journey through this world of sin and suffering and sorrow. O help us, precious Savior, to serve our generation faithfully and well, and when all is over with us here, give us, we pray Thee, a place in Thy glorified presence, where we may spend an eternity in praising Thee, for Thou didst love us and didst wash us from our sins in Thine own precious blood.

"Jesus, the very thought of Thee
With sweetness fills my breast,
But sweeter far Thy face to see
And in Thy presence rest."

O. D. BOWEN.

MISSISSIPPI COLLEGE ENDOWMENT NOTES.

By W. A. McComb.

Since last report, Vicksburg First church has been worked. They delighted the agent by going down for \$3,056. Mr. B. W. Griffith led with \$1,000. Mrs. Wells gave \$500. Mr. H. H. Havis, \$400. Dr. H. F. Sproles, son of the lamented Dr. H. F. Sproles, of pulpit renown, gave \$200. Then a large number of others gave \$100 each and some smaller amounts until the above amount was secured. They did this without a pastor. They deserve the best, in the opinion of the writer, and I pray the Lord will send them an undershepherd of His own calling.

We now have \$143,000 and that means \$57,000 more to raise by June 1, 1914.

Let all join in giving their prayers, sympathies and money to Mississippi College at this time and let's close it up successfully in the allotted time.

Dr. E. Y. Mullins in the closing of his tract on the subject, "Is There a Bible Doctrine of Education?" says:

"It is scarcely necessary to add to the above presentation of the subject that in order to carry out the Biblical program for the salvation of the world and the coming of God's Kingdom, we must make education an organic part of our Christian denominational work. Christian schools are as truly agencies of the kingdom as any others we possess. It is suicidal, therefore, to omit education from our plans for denominational benevolence. Our schools should be fostered not only by our prayers and sympathies, but by regular contributions. Education should have its place on the calendars of our churches, and be presented just as the various forms of missions and other benevolent enterprises of the kingdom are presented at stated times."

THE FIELD GLASS

RIO.

W. Y. Quisenberry.

As to the physical conditions I have said something in a former letter, and now as I try to picture its spiritual conditions I find it more difficult for I do not like to pass judgment upon a hasty view, especially when this judgment seems to impugn one's motive.

The city is largely dominated by Roman Catholicism. It has many handsome cathedrals, and well equipped schools through which it projects itself. In some of these cathedrals can be seen the most beautiful and artistic of paintings and frescoes, the master artists of the world have been brought to execute them. Mary seems to be the goddess, she occupies most prominent positions in every case. In many cases her images are adorned with costly jewels. In one of the cathedrals, claimed to be the richest in South America, she wears a crown of jewels which cost \$1,000,000. This crown was presented by one of her devotees. It was deeply painful to see elegantly dressed people bowing before these graven images, their devotion stirred my heart to be more devoted to do all I can to awaken deeper consecration on the part of all of us who know the truth to obey it. Why is it that we who have the truth do not sacrifice for its propagation and its spiritual manifestation as those whom we believe to be misguided? We seem to have the "form of godliness but deny the power thereof." The Catholics here have not only builded, but are still building great cathedrals and schools, while we are hardly playing at it. No wonder many of the outsiders question our sincerity when they can see so little manifested of the fruits of our profession.

Some time ago when the Pope appointed the first cardinal for Brazil, the government presented him a very valuable piece of property. The cardinal did not like its exact location; so he sold it for \$1,000,000, and is now building a very beautiful residence for himself that will cost \$250,000. For over 300 years customs, society, politics and religion have been, and are yet very largely dominated by Romanism. Unless one stops to think through this, he cannot appreciate it, nor even then will it be grasped unless one has seen it manifested. Now over against this preponderance of Romanism and growing wealth and skepticism and a peculiar love of display, and ease which we in North America cannot appreciate, is the situation from the Baptist standpoint. In this rapidly growing city of 1,000,000 we have seven Baptist churches and eight preaching stations; not one of these is adequately equipped. The First church, the "mother church," is presided over by F. F. Soren one of the truest, noblest, and most unselfish men I have ever seen. He is a na-

tive of Brazil of large native ability, splendidly educated, a graduate of William Jewell College, and of our Southern Baptist Theological Seminary. He is doing a truly remarkable work under the most adverse circumstances. When one goes to see the present cramped building with a frontage of about 30 feet, running back 150 feet with no possible way of ventilation except at the ends, he cannot help but grieve. In front the street is very narrow, paved with heavy granite rocks, along which runs double street car tracks on which cars seem to pass and repass every two or three minutes, and many vehicles and autos, all apparently trying to see how much noise they can make. As one sits in this tube-like building it seems that all of the conflicting noises of the city are trying to rush into it. It is a great wonder to me how the people can understand the spoken message, and yet here at every service the building is packed to its capacity and every available spot of standing room taken, and often hundreds are turned away. Many have been brought into His kingdom through the preaching of His word. Brother Soren is a great preacher, and not only a preacher, but a truly gifted Bible teacher. He has a weekly Bible study class, held on Thursday night in which there are often 200 or more. Under God he has trained a large number of skilled soul winners and several native evangelists. Out of this church have already been organized six others at strategic points within the city, and eight other stations are supplied, but how they need equipment, every one of them. I could hardly keep back the tears as I saw the wretched, cramped conditions of things at the First church. We have few stronger preachers than Brother Soren in our ministry. He is in the prime of life, and yet because of the lack of means to buy grounds on which to build a suitable church house, he cannot do the work that ought to be done, and in my opinion, would be done with the right kind of equipment. The Judson Centennial is asking for \$50,000 for this plan. In my opinion, after seeing what I saw and learning something of the price of real estate in Rio, this church ought to have \$100,000. Ground in Rio is higher than ground in Washington. I doubt very much whether there is an intelligent Baptist in the United States who would not feel deeply humiliated if we had nothing in our Capital City better than we have in the wonderful capital of Brazil. Surely there must be some man or woman of God who ought to make possible a place for God's word to be sounded out from the capital of Brazil. This church is taking care of its own expenses and in every case helping the churches which have gone out from her, and also the outstations. It does not ask \$1.00 except to get the ground and a part of the needed materials for the building. I had the joy of speaking at two services in this

church. I saw and felt the power of God; there were some 30 who made public professions of faith. I find the pastors and missionaries very much more careful in the reception of members than we are in the homeland. In no case is one admitted for baptism until after he has been tested and has given outward evidence of his profession. In my opinion this accounts for the spiritual fervor and vigor of these Brazilian churches, and it seems that every one will lead in prayer or speak for the Master if the occasion is given.

Now a word as to our school situation in Rio. We are undertaking to build up a Baptist college and seminary with Rev. J. W. Shepherd the cultured, brave unselfish, hard working president. We have secured the lease of one of the most valuable and beautiful pieces of property in this remarkably beautiful city, for five years. It is the former home of a rich old baron, who would not sell as the city grew about him. The grounds comprise about 25 acres, and two years ago we got an option on it at \$100,000; the property is now very much more valuable than it was two years ago. By all means we ought to secure this property; if we do not, every intelligent, far-seeing Baptist in the South will have reason to regret it through the years. We are now paying \$700 per month rental for this property and there are others who would be very glad to take it off our hands at that figure. We have in the school some 275 pupils. Many of these are from the most prominent families. There are 16 young men in the seminary, splendid fellows of fine possibilities. What an opportunity for the good of Brazil and the glory of our Lord, and how much larger the opportunity would be if this splendid property could be paid for and thus save the rental. The school itself is paying four-fifths of its expenses, and yet this four-fifths ought to go for needed improvements and enlargement. If some one who reads this wants to make a gift for the glory of God and the uplift of humanity which will go on until the end of time, let him send a check to Dr. R. J. Willingham for \$100,000 for this splendid property that it may be dedicated to higher spiritual culture. How Brazil does need the truth of the New Testament imbedded in its moral, social, business and political life. I have seen the property and have learned somewhat of the school and its purposes, and if I had the \$100,000 it would be a joy unspeakable to me to secure it for my Lord.

I should like to speak in detail of the love and kindness and thoughtfulness shown to me and my wife by all the missionaries and many of the native Christians, but space and time will not permit it; their love and kindness will never be forgotten by us.

We have yet another Baptist enterprise in this capital city which is destined to be one of the largest agencies through which we are to give the gospel to Brazil, our Baptist publishing house. It is designed to supply all of our Baptist literature for a territory 200,000 square miles larger than all of the United States. The time will come when the United States of Brazil will con-

tain a larger population than we have in our great country at present. Think of the American Baptist Publication Society, the Sunday School Board, and of the many Baptist publishing concerns we have in the States and of how helpless we would be without them. This publishing plant in Rio is now publishing our Baptist newspapers, Sunday School literature, song books and is anxious to be in position to do other publishing, in fact is doing some.

Its present building and machinery are wholly inadequate to our present needs. The brethren who have had charge of this important enterprise have worked under difficulties even greater than those of our college or of the First church. I do not believe that we have an editor in the South in our homeland who would be willing to work day by day in such cramped and dingy and badly ventilated quarters as our faithful missionaries are doing. It is a wonder to me that their health has not failed utterly, and at this time the faithful Entzminger is lying at home sick, and I fear much of it is brought on by his over work under these conditions. He was not relieved from these responsible duties too soon. Now the indefatigable Solomon Ginsburg has taken up the work. It seems a great pity that these persistent appeals, so persistently and lovingly made for the \$30,000 with which to equip this plant should not before this have been heeded. The Brazilian Baptists are eagerly reaching out after the printed page. The Baptist book or paper is read not only by the family who buys it, but also by the neighbors who read and discuss it.

What an opportunity for somebody to multiply themselves almost without limit in equipping this plant. Has not the time come for some of our best equipped missionaries to give their time and thought and prayer to the providing of the right kind of Baptist literature for the growing republic of Brazil? There is so little in the Portuguese tongue that is ready for use. Great help would be rendered the native evangelists, pastors and Sunday School teachers if this could be done. The missionaries have not had the time nor the means with which to do this needed literary work.

I hope later to say more about the publishing house, of its needs and possibilities.

W. Y. QUISENBERRY.

WORD OF THANKS.

I rejoice to be able to write to my brethren that the Lord has in mercy restored my health so that I can be up and writing again. For over six weeks I have been confined closely, being down with a hard spell, where I learned better than ever how very weak mortal man is. There was simply a breath between Him and death, and God holds that breath in His hands. For days I walked down in a deep valley and when the light would fade away in the evening, I would wonder if I would see the light of another day here on earth. Weak and weary the next morning, I would hear the chattering of the little birds near my window, and the thought would come to me

that each one of them was in the hands of the Lord, and I was also. In His love and kindness He raised me up, and I want to trust Him more implicitly, and serve Him better than ever in the past.

Gratitude.

I desire to thank my brethren and sisters for their manifold expressions of interest and love. Letters and telegrams have come to us, and in addition our people have been so kind in what they have written in the papers. Especially do I appreciate the prayers of the people which have gone up to God for me.

My physician has ordered that I go off for a season of rest, and the board has granted me a vacation so that in a few days I leave for a trip south. My wife accompanies me. We will visit relatives in North Carolina, Florida and Georgia, and I hope to come back entirely restored and refreshed, so that I can take hold again of the loved work with renewed strength.

Christmas Offering.

I ask that the sisters will make a special effort to secure large gifts for their Christmas offering this year. From all over the country encouraging reports come. God has blessed our people graciously, temporally and spiritually, and we ought to honor Him this Christmas with manifold gifts for the advancement of His kingdom in China, which is open as never before. I wish that a number of the sisters would give this year large gifts. Many could contribute \$30 to pay the salary of a Bible woman for a year, or \$100 enough to pay the salary of a native preacher. Some could give \$600 enough to pay the salary of a missionary. A number of these gifts would largely increase the Christmas offering.

During the year we have sent out fourteen new missionaries, some young men and some young women. Now that these have given their lives, why should not some of those who stay at home give enough to pay their salaries?

We hope that the pastors will join heartily in the effort to make the Christmas offering a great success. Please encourage those women who are helping in the work of the gospel.

General Movement.

In my sick room I have been glad to hear that good contributions have been received in the last two months. I am informed that the receipts up to this time are ahead of what they were last year. Our people can easily raise all that the convention has laid out to be raised this year, if only there will be a general movement among the churches. Let each state determine to raise the amount which was asked of it during the last Southern Baptist Convention, and let each association and each church raise the amount asked from it. It is not a question of whether we can, but a question of whether we will. For ten years we paid every dollar of our obligation with the exception of one year, and that year the debt was not large. Let us get on the basis again. Our people enjoyed it, and enlarged their gifts as they paid out each year. It is a blessed thing to do. Now by one united pull all

together, let us make a glorious advance this year for the Lord.

Yours in love and appreciation,

R. J. WILLINGHAM.

Richmond, Va., Dec. 10, 1913.

CHRISTIAN UNION—A DELIVERANCE BY THE BAPTIST GENERAL CON- VENTION OF TEXAS.

(Continued from Page 3.)

maintain the usefulness and the right of discussion, covering the whole ground of differences, we would deplore any unfriendly and uncharitable discussion, tending to create strife and to inflame mere partisan zeal.

(10) We summon ourselves, our six hundred thousand fellow Baptists of Texas, our brother Baptists throughout the South, nearly five million strong, our fellow Baptists throughout the nation, in England, and in all lands throughout the whole world, to renewed zeal in the propagation of those principles we all believe to be divinely given, to the end that humanity in all parts of the earth may come into its full heritage of truth, and through the truth, into that perfect liberty wherewith Christ makes us free.

This is an auspicious day for Baptists. It is a day when the whole world is turning toward democracy, both in religion and in government. Individualism is everywhere the battle cry of progress.

There has never been such a time for the free preaching of the simple messages of Jesus and His apostles. Cumbersome ecclesiasticisms are falling away; only the simple truth as it is in Jesus can either interpret or satisfy the heart hunger of the multitudes of earth who have long been enthralled by over-government in church and state. The day for which our Baptist fathers waited and suffered and died has dawned. What they died for let us live for in a worthy fashion. The marvelous blessings of God are on us. The times we live in the boundless opportunities before us, the insistent calls from every part of the world for light, ought to move us mightily to redouble our energies and multiply our activities, in the worldwide spread of the full gospel of peace and liberty. We would ourselves lay to heart and would commend to our fellow Baptists everywhere, the assuring and moving words of the apostle to the Gentiles: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." Amen.

(Signed) GEO. W. TRUETT,
J. B. GAMBRELL,
J. L. GROSS,
S. J. PORTER,
F. C. MCCONNELL,
W. F. FRY,
GEO. W. MCCALL,
FORREST SMITH,

Committee.
—Baptist Standard.

TIDINGS OF THE KINGDOM

The Texas Baptists have decided on denominational ownership of their paper and Georgia Baptists are considering it.

J. C. Parker reports a good collection from the Goodman church for the hospital. Pastor J. T. Ellis showed him every courtesy and rendered appreciated help.

The Mountain Creek church in Rankin county continues the service of Pastor W. S. Allen, he agreeing to give them one Saturday and Sunday afternoon. They are doing a good work.

H. J. McCool has been blessed in his work at Carrollton, the church having twenty per cent increase in membership and giving more to missions than ever before. He will also preach at West and Jefferson.

Dr. R. M. Inlow, formerly president of Union University, has been elected as missionary secretary by the Convention Board of Arkansas. He went to Little Rock to consult with the brethren but had not announced his decision at latest report.

Pastor H. C. Roberts invited the editor to Pelahatchie Sunday where he preached and received a fifty per cent increase in the subscription list to The Record. They part reluctantly with their pastor who goes to Biloxi. He has kept them busy, and they like it.

R. P. McDowell: I am glad that the brethren have quit talking about how to improve The Baptist Record. The problem is: How shall we increase the circulation of The Record? Friends, let us try to place The Baptist Record in every Baptist home. Everybody needs it.

H. J. McCool: There will be a meeting of the pastors of the Yazoo Association at Durant Monday, December 22 at 11 o'clock, to arrange a mission campaign. Every pastor is urged to be present. We hope to have you with us in our campaign. We will announce the time later.

The committee on Pastoral Equipment, appointed at the last meeting of the Southern Baptist Convention, sends a communication which comes too late for insertion, suggesting that individuals and churches may make their pastors helpful presents at this season by providing the study with books and furniture. Verbum sap.

We should all give thanks that the Lord has raised up a president of the United States and a secretary of state who have had prudence enough not to plunge the nation into a war with Mexico that would have sacrificed thousands of lives, leaving broken hearts in as many homes, and costing millions of dollars. The government of the United States is one of very few that spends more on the education of its people than in war equipment.

Mrs. T. C. Lowrey: The Record is fine, and we "Baptists" love it. We specially enjoy your editorials, and "Is Denominationalism Worth While?" is just right. May God bless you and yours and make The Record more and more a success and blessing. It is worth \$2.00 a year and I hope the kindness of the good man who makes it \$1.00 to a thousand folks or families may be rewarded with the knowledge that many, if not all, of this list will become permanent subscribers.

G. S. Dobbins: The Mississippi men of the Seminary have delegated me the pleasant task of writing to The Record a card of thanks to the ladies of the W. M. U. of Mendenhall, who on Thanksgiving sent to us a box of good things

to eat, through their president, Mrs. J. W. Weathersby. It is indeed a cause for thanksgiving on the part of those of us who are for the most part among strangers to know that we are remembered by friends at home. May our God supply every need of theirs according to His riches in glory in Christ Jesus.

C. T. Shoemaker, Picayune: Brother O. N. Herrington resigned the care of our church and has gone to Wiggins. We have called Brother W. B. Holcomb, of Quitman, and he has accepted to begin December first. While we regret to lose Brother Herrington, we are looking forward to the coming of Brother Holcomb with real pleasure. We know that we are getting a good man, as many of us have been fortunate enough to have been under his care in years gone by and know whereof we speak.

There have been some cases of "flirting" between preachers and churches lately that put both in a bad light. It is nothing short of dishonesty for a preacher to encourage a church to call him if he does not think there is a probability of his accepting the call. It is a species of petty and puerile vanity for a man to seek a call that he may parade it before his church or the public. Also for a church to encourage a man to believe they intend to call him unless they have serious intention of doing so is to wrong the man and put him in an embarrassing if not a humiliating position. Both church and preacher need to be honest and considerate, and do nothing that offends God or leaves the work hindered by divisions.

J. J. Mayfield: Our work at Southside, Meridian, is moving along nicely. We have our Sunday School rooms completed now, and it gives vitality to our whole church. One very gratifying feature is the fact we have paid about half of its cost and practically enough subscribed to finish paying for it, which will come in by Christmas. We have had 33 additions to the church and half of this number were for baptism since the first Sunday in August. I never labored with a more loyal set of folks. If all of my people took The Record and got as much profit and equipment as I do out of it, we would have a revival in this part of the kingdom. We had eight additions last Sunday—four of this number for baptism.

W. R. Cooper: The subject of this paper, Pastor Gillon, was born in Grenada county and was reared there. He worked on the farm and was a success. He had the elements of true greatness in him then. No task was too difficult or too complex for him, the problem of debt and of making a living for his widowed mother was too hard for him, but was always equal to the occasion and stood unflinchingly and unfalteringly to his post of duty. It was here that God laid His hand on him and called him into the ministry and desiring that God should have the best in him he went to Texas and then entered Baylor University and graduated therefrom and then went to the seminary at Louisville and spent three years and took his degree away with him. While he was a student in the seminary he was pastor of one of the good city churches. After he had finished, a church from Mississippi gave him an enthusiastic call, the Baptist church at Macon, but an urgent call came from the Lone Star State and he answered it and went back to Texas. He was in my home while I was pastor in Grenada and at the dining table one morning he remarked, "I asked the Lord at the beginning of the year to give me something hard to do," which showed that the characteristics of youth had developed toward maturity. In a short while his

splendid church was in ashes and the Lord gave him the privilege of building another, which has since been standing as one of the most splendid modern brick buildings in that great part of Texas—Palestine. His Sunday School there was one of the best in the State. Had he not been the right type of man he would have gone down in defeat before the seemingly impossible. He recently preached the convention sermon in Texas. He is now back on his native heath and is pastor of the First Baptist church at Gulfport. He is a great addition to our State and another strong preacher in the ranks to exalt Christ in the lives of our people. He, under God, will succeed at Gulfport. We hail your coming with delight. Here is our hand of welcome. May His Spirit guide you and His blessings attend you.

GREAT REVIVAL AT BAY ST. LOUIS.

No doubt many will be glad to see this statement. The Baptists of our little city have at last decided to go forward in the great work of our Master. Many of you know that Bay St. Louis has been known, and is yet, one of the most difficult fields for Baptists in this country, being to a great extent a Roman Catholic town, they having two colleges and churches in this section. Although friendly they use almost every effort to prevent any of their people from attending our services. However, many have come anyhow, and some united with our church.

We have just ended the regular services of one of the most impressive meetings I have ever witnessed. Rev. A. J. Copass and Mr. and Mrs. D. R. Wade through the kindness of the Home Board, spent about two and a half weeks with our little church, preaching and singing the wonderful words of life. No better singers and evangelist could have been sent us. They labored faithfully. God blessed their labors. Twenty-five applicants were received into our membership, most of them for baptism. Although Sunday was a cool day, we buried by baptism in the sea, one-fourth of a mile from shore, four of these—a father, a mother, and a young man and a young woman in obedience to the command of Jesus. Others will be baptized soon. Sunday morning we organized a most hopeful Sunday School. Praises are upon the lips of our people for the faithful evangelist and excellent singers. We hope to have them again. We are indeed grateful to both our Home and State Board for these blessings from God. We are planning at once to build a baptistry which will add much to the success of our Master's cause here. This is your work. Every reader of The Record ought to rejoice and thank God for these expressions of His favor. Pray earnestly for us. We need your most earnest prayers that the light of Jesus may come to these people, many of whom are in utter darkness. There is no greater missionary field in America. By the help of God, wife and I will remain here another year. God has given us many warm friends, among all denominations here. To Him be all the praise. We were so glad that our beloved Dr. Rowe, who has done so much for this field, and Brother Findley, an ex-pastor, visited us during our meeting. These blessings, no doubt, are the fruit of all who have sown the word here. We shall be glad to have you visit us and see the result of your labors.

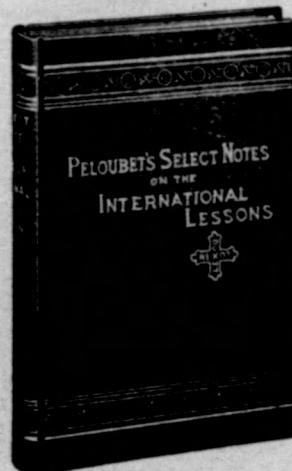
With grateful hearts to God and all those who have helped to bring these blessings of heaven upon us and in the name of One who has never lost a victory, we move forward in His work. Pray often for us earnestly.

Yours in Christ,
CARL MONROE O'NEAL.

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—on the—
INTERNATIONAL SUNDAY
SCHOOL LESSONS
1914

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The Baptist Record, Jackson, Miss.

SEVERAL THINGS.

No man ever had a harder time to leave a field of labor than this scribe had to leave the kind, thoughtful, generous saints at Winona. There is no easier pastorate in the State! The work is well organized in every department. The pastor's home is comfortable, located on a large lot, with fifteen original oaks furnishing shade, a good orchard of select fruit and a splendid vegetable garden. The home is supplied with necessary modern conveniences. Winter and summer the house is exceedingly comfortable. The church building is a veritable workshop with splendid class rooms, and an assembly room for Sunday School and prayer meeting separated from the main auditorium by a large partition swung on weights. But all this is not the best part. The kind people! I must leave some of the best and truest friends that any preacher ever had. Then you ask, why leave? Like Caleb of old, when the land of promise was reached, I did not seek an easy place. The giants of Anak were in the mountains of Hebron and Caleb was willing to fight, to conquer a resting place. I was ready to do yet more hard fighting. This is not the world for peace and happiness. A cross is to be borne, a sacrifice is to be made—self-denial, hard fighting against sin—hard duties to be performed. The Savior's help is vouchsafed to those who trust and obey Him. This is God's world, and His servants must exterminate sin in every form.

The church at Clarksdale is weak numerically and financially, and must be aided a while longer before it can stand alone. There have been some mistakes made, both on the part of the church, and the pastors who served. There will be others, but we must permit the experience of the past to help in discharging the duties and meeting the opportunities of the future. It is speaking a truism to say that the Delta is a great country. But money does not grow on trees in this section. Those who have been fortunate enough to accumulate some are fleeced mercilessly. I am here in the name of my Master to do His will. I am impressed that the Holy Spirit has led me. A great work and fine opportunity opens before me. May I not ask an interest in the prayers of all Christians that the good right hand of our God may continually lead to the glory of His great name.

MARTIN BALL.

Clarksdale, Miss.

Instant relief from all pains—Dixie Pain and Fever Powder, safe and sure. Druggists.

TWENTY THOUSAND PATIENTS IN TWENTY DOLLAR BUILDING.

Think of caring for twenty thousand patients in a \$20 building. That is just what has been done in a Korean town. The heart of every American Christian should be stirred by the little story of the work from Remy Russell, M. D., Soonan, Korea. He says:

"We have in Soonan a small Korean house that cost twenty dollars gold, or forty yen; also one small house, where women and children may wait. This has been our dispensary. In the four years we have been here we have seen over twenty thousand patients. The people know nothing of infection, but in the old heathen land all disease is wind in the bones or some other part of the anatomy and it must be let out. This is generally accomplished by means of needles of various sizes and all possible degrees of uncleanness. One woman we found to have been struck nearly three hundred times in the face. It was only by diligent effort that her life was saved, so severe was the infection.

"The medical work makes openings for the Gospel; for the rankest devil-worshipers who hate Christianity and all that goes with it, will call the Christian physician when the grim monster death faces him or his family.

"Only two weeks ago, while returning home from a one-hundred-mile horse back ride, I was called to see a woman about nineteen years old who could not possibly have lived more than a few hours, but the diagnosis was easy and the treatment simple, and from my saddle-bags I was able to give her almost instant relief. She and her mother walked twenty miles to see me last week, and the old woman said no one but a missionary could have known what to do, and thus our daughter, who was the same as dead, is alive and with us well. There are things in such work as this that shake heathenism to its foundations.

"The schools are now changing these awful conditions. The Union Medical School in Seoul and the Japanese medical schools are training young men in better methods. The change in government has also brought in many much-needed hygienic reforms, but Korea's great need is yet only touched on the extreme edges."

CHINESE-AMERICAN ROMANCES.

Frank E. Bible, father of Rev. Frank W. Bible, the well-known missionary working at Hangchow, China, lives in the same city with his son and is engaged there as a government

Pure Blood

Is absolutely necessary to give the health that brings happiness, a good appetite, restful sleep, and makes you eager for life's duties. HOOD'S SARSAPARILLA makes pure blood and so creates this much-desired condition.

teacher, lending his personal influence to the support of Christian work in that city. Mr. Bible Sr., has recently written a very earnest letter seeking to give emphasis to a warning that has recently been printed in many American secular papers against marriage between American girls and the Chinese students attending universities in this country.

American residents in the far East have frequent and painful occasions to note the practical inevitable tragedy resulting from such alliances when young Chinamen turn home with American wives. Doubtless in many cases the Chinese students have all honorable intentions. They imbibed during their American stay American conceptions of the right of a man to make his own choice of a life partner, and imagine themselves entitled to repudiate the betrothals, or even the ceremonies of marriage, contracted for them by their parents before they left China. But Chinese custom is invariably too strong for them when they do get back to their native heath, and the enforcement of old betrothal rites puts the American wife in a most equivocal position. If the husband rebels against custom, the ostracism which immediately befalls both himself and his foreign bride makes her situation even more intolerable.

IN MEMORIAM.

On November 29 the angel of death came for our friend, Mr. Gale Morning. He is sadly missed by his many dear friends, his loving wife and two little children. They and his four sisters and six brothers who will sorely miss him, and they are heart-broken at losing him. He will be greatly missed throughout the country. But his home in heaven is sweeter and brighter than his earthly home. Those that mourn his loss know that he is where trouble, grief or pain can never come. The writer feels a personal loss in his going. His home was at Satartia, and he was everybody's friend. M. B. LOGAN.

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Mississippi Woman's Missionary Union Page

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Direct all communications for this department to Mrs. T. J. Bailey.

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All Societies in Mississippi should send quarterly reports to Miss Margaret Lackey, but all money should be sent to A. V. Rowe, Jackson.

"As we therefore have opportunity, let us do good to all men."—Gal. 6:10.

BOX PACKING IN CRYSTAL SPRINGS.

Copiah Association had its annual box packing in Crystal Springs, October 29th. This box of clothing and household goods was sent to Rev. W. J. Rogers and family, of Reed, Okla., the value of the box was \$260. Fifteen societies contributed, as follows: Wesson, Sylvarena, Rocky Hill, Spring Hill, Hazlehurst, Y. W. A. of Hazlehurst, Sunbeams of Hazlehurst, Damascus, Gallman, Crystal Springs, New Zion, Pilgrim's Rest, County Line, Harmony, Georgetown.

This annual event is looked forward to every year, as it brings together the workers from all over the county, when each and every society does their part in helping to clothe the frontier missionary and his family, who goes in our stead to carry the message of salvation to lost souls living on the frontier.

We hope soon to be able to send the frontier missionary letter for publication in The Record.

MRS. C. T. OWENS.
Crystal Springs, Miss.
December 1, 1913.

Don't dope with calomel. Swamp Chill and Fever Cure is better. At your druggist.

Reed, Okla., Nov. 24, 1913.
Mrs. G. E. Darling,
Wesson, Miss.

Dear Sister:
We take great pleasure in writing you that the valuable box of household goods you all sent to us has arrived safely.

We cannot begin to tell you how much we enjoyed the unpacking and the inspection of all the articles the box contained.

We have just gone through a severe drouth in this part of the country, and were in need of just the things you all sent us.

We congratulate you on your wisdom and discretion in making the selections for all the needs of our home. The clothing and shoes of correct measurement and size and of excellent quality—not the things thrown aside that you did not need, but all new and of the best. Indeed it is the spirit of Christ.

Wife asks that you will please write her who sent the hand purse and gloves. On account of the history of them, she wants to write the giver a special letter of thanks.

We ask that you will please ex-

press our thanks to your Missionary Unions, and tell them that with grateful hearts we will strive to be more useful to our Master, and helpful to humanity in the future.

We may never meet you all on earth, but we expect to meet you all when Jesus comes to gather His jewels, and we will hear Him say, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."—Matt. 25:40.

May heaven's richest blessings rest upon you all is the earnest prayer of this missionary-pastor.

W. J. RODGERS and Family.

Colds Cause Headache and Grip

LAXATIVE BROMO QUININE tablets remove the cause. There is Only One "BROMO QUININE". Look for the signature of E. W. GROVE on each box. Price 25 cents.

THE MISSION STUDY CLASS.

The mission study class is a small group of persons who meet weekly for eight or ten sessions if not less than one hour each to study under a leader a text-book on missions.

Classes should invariably be small. Few leaders can do justice to more than 12 members. Six is an ideal number; of course it is most desirable that the leader should have been specially trained, but if no such person is at hand, the next thing is to discover some one who can be developed into a leader.

Inquiries about courses of mission study may be addressed to T. B. Ray, educational secretary, Richmond, Va. All text-books and helps may be had from the Foreign Mission Board, Southern Baptist Convention, Richmond, Va., or better from The Baptist Record, Jackson, Miss.

In studying and teaching missions let us be practical rather than theoretical; a very little really done is better than a great deal talked about, though talk that tends to arouse enthusiasm is by no means wasted.

First and foremost, the teacher himself should be converted to missions. There is such a thing. For there is many a man or woman converted to Christ whose eyes have not yet been opened to the value or even the necessity of missions. The teacher should read the Bible and books on missions and the lives of missionaries until his own heart beats

in unison with the heart of Jesus as to the great importance and value of missions. The teacher who is brimful of knowledge and love for missions will necessarily impart his knowledge and enthusiasm to the class.

As the class begins to do the world-wide need of missions, the teacher may propose that each member should pledge in a quiet way to give a certain amount to missions within the year, the amount not being according to what they can afford, but according to how much they can trust the Lord to help them earn for this purpose. Get members to feel their personal responsibility in the matter. How many boys and girls would be not only ready but willing to work if they only knew. The reason there are so many idlers is because they have never been made to see.

Show them the blessedness of missionary work, how they, while helping at home have a share in turning many to righteousness, who shall shine as the stars forever and ever. Show that every Christian should early seek to consecrate himself, herself, so wholly to Christ that the will and work of God can be done through them.

In studying any country they will feel a strange interest if they consider that God may possibly call them to that very field. A teacher's work is not done till the whole class has so fully given themselves to Christ that if He calls any of them they will be willing to go. Much prayer should be made by the class, and for the class by the teacher, that all may see the true conditions and the true relations of missions to this world and the next. The Holy Spirit alone can fully show these things, for spiritual things are spiritually discerned.

Now when the class is at this stage they will in turn be able to teach and interest other members of the Sunday School, and will themselves be easily induced to join any existing missionary society in the church. Hence we see the importance of a mission study class in every Sunday School.

ORA B. HICKS.
Bellefontaine, Miss.

Church Roll and Record Book

This book leads all others as the best and cheapest. Church Clerks who have seen it will have no other. Its convenient in arrangement and contains Rules of Order, Church Covenant, Confession of Faith, Alphabetical Index for recording 1,316 names, showing when and how received, dismissed, etc. The pages are indexed with strong linen tabs, followed by 150 pages for recording church minutes. Size 8 1/2 x 11 inches, and handsomely bound in black cloth with leather back and corners with gold stamping.

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A toilet preparation of merit. Helps to eradicate dandruff. For restoring color and beauty to gray or faded hair. 50c. and \$1.00 at Druggists.

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If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free of trial, with references from your own locality, if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 232, South Bend, Ind.

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WITCHCRAFT IN CUBA.

While the following story does not, by any means, represent the civilization of Cuba, it shows the great need of the people in that interesting island. The story comes from J. F. Caperton, a missionary, who writes:

"What I am going to relate about a girl who lived within calling distance of one of my churches will sound almost impossible in a country that claims the enlightenment that Cuba does. And, too, in a country so near the borders of the United States. Nevertheless, it shows the terrible condition into which some of these people have fallen.

"This was a bright girl of fourteen years with a good education and every advantage that the country people have here. She had attended our services at different times, but had never professed Christ. She was taken with consumption and lingered for more than a year. Finally she reached the last stages of the disease and began to despair of her life. She turned with aversion from me and all help I wanted to bring her through the Bible, and after trying other religions for a while, seemed to lose faith in them. Then she promised to make a pilgrimage to the shrine of Gobre, carrying a copper cross if the saint would heal her. She made her father promise to bury her in a white silk robe if she should die, and to bury her with a copper cross. I saw the cross as they were taking the poor girl to be buried.

"About three days before she died she called for the spirit medium to come heal her. The old woman who was the spirit doctor for the community, came and literally took charge of the case. Of course, I was not allowed to be with her, but eyewitnesses told me about the scene. The old hag came with her vial of herbs brewed in the mountains, that is believed to have miraculous power. A crowd of women were about the bed when the woman came in and began twisting and writhing and uttering strange sounds till the other women began to be hysterical and to scream and twist in the same way.

"The witch then threw herself on the bed, and by this time the poor dying girl was wrought into a frenzy, and the witches began to work. The old woman, who recounted it all to me, has been a faithful member of the church for a long time, and is truly redeemed. The girl, so she said, actually talked with the spirits. They seemed to be all around her, in the bed and on her pillow. They would perch on the footpost of the bed and she would scream and beg them to go away and leave her.

"But it was more than her frail, disease-racked body could stand, and at last she died while trying to throw herself out of bed and out of reach of the spirits that had taken possession of her.

"My heart ached within me as the funeral procession passed slowly by my house, and I remembered how our dear Master had cast seven devils out of Mary Magdalene, and this other Mary, here in Cuba, had refused his outstretched hand and proffered aid.

"The old woman who told me the

Mamma Says It's Safe for Children

CONTAINS NO OPATES



FOLEY'S HONEY and TAR
For Coughs and Colds

details of this story was once herself a witch doctor, and has the vial of medicine which she once used in her ministrations. Just stop and consider for a moment. Here, under the sound of the church bells, and where the gospel has been preached for almost ten years, such heathenish practices are tolerated."

Swamp Chill and Fever Cure takes the place of calomel. At druggists.

MEXICAN GIRLS TAKE LONG TRIP.

A party of eight daughters of Mexico, the special guests of representation of the state department, were of the army transport Buford when it arrived in San Diego, Cal., recently.

The bronzed misses, ranging in age from 10 years to perhaps 18, were pupils at the Colegio Occidental, a Baptist mission school at Guaymas.

The school, comprising in its enrollment list more than 100 Mexican girls, was closed recently when the warning came from the state department for all Americans to leave the country. The instructors at the school were United States citizens and heeded the warning.

The eight girls who accompanied the instructors north are residents of the northern portion of the state of Sonora and could only reach their homes by the sea route.

Rev. Frank Marrs in charge of the Colegio Occidental at Guaymas, and his wife, accompanied the girls. The girls were en route to their homes in Nogales and Hermosillo, being compelled to make the 3,000-mile journey because of the destroying of the tracks north of Guaymas.

The fares of the girls were paid by the mission home board, and this board also secured permission for

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This No. 6 triple geared, double acting sweep mill has more capacity and will do better work than any other two-horse mill. It turns corn to dollars. Avoid waste, and make big profits by grinding your feed with one of our mills. We make power mills also for engine or any size. Send for free catalog.



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The Baptist Record, Jackson, Miss.

NEWS IN THE CIRCLE MARTIN BALL

Pastor C. C. Heard, who has done effective work for four years at Cedartown, Ala., has resigned. His future plans are not known.

We are grateful for so many kind words concerning the report of the recent convention. It is refreshing to have your work appreciated.

Rev. H. M. Long, a former Mississippian, has resigned at DeWitt, Ark., after a two years' pastorate. The church hopes to induce him to reconsider.

It is stated that Rev. S. E. Tull, of Paducah, Ky., has accepted the call to the First church, New Orleans. These Mississippi brethren are in great demand.

Here we are in the beautiful preacher's home at Clarksdale. Send your news notes to us at Clarksdale, Miss., and they will receive immediate attention from now on.

Rev. Thos. M. Calloway goes from Fitzgerald, Ga., to the First church, Dawson, Ga. He was pastor at Dawson 18 years ago. The church is glad to get him back.

We are glad to welcome Dr. Jno. T. Christian back to Mississippi. He was a mighty force in Arkansas, in building up the Kingdom. But he will be that way wherever he labors.

This scribe was met at Clarksdale with a cordial greeting—a genuine old-fashioned house-warming was given him, and everything done to make his coming pleasant and enjoyable.

Editor E. J. A. McKinney was elected editor of the Baptist Advance by the Arkansas State Board. He has served in this capacity for nine consecutive years. He gives us a good paper.

Rev. J. B. Alexander has resigned as pastor at Blytheville, Ark., to accept the work as missionary of the Dallas Association, Texas. This is one of the strongest associations financially in Texas.

Dr. H. L. Winburn, of Arkadelphia, Ark., accepts the call to Walnut street church, Louisville, Ky. He follows some of our greatest preachers but we are sure he will measure up to the standard.

There are 45 young preachers in Ouachita College. Some of them have their families with them. Several have work near by to tide them over, others are entirely dependent upon the students' fund.

The executive committee of the Northern Baptist Convention has decided to hold the next meeting of that convention in Boston, June 17-25, 1914. Dr. Edward Judson is the preacher for the occasion.

In the budget plan of the Second Baptist church, Chicago, the plan was laid out for \$335 per week. This includes all gifts for the next year. Already the reports show pledges up to \$305 per week.

Didn't everybody enjoy the neat appearance of The Baptist Record last week? I was full of splendid reading matter, and the excellent "Personal Letter to the Reader" by our splendid editor, was an inspiration.

In the meeting held at the Twenty-second and Walnut street church, Louisville, Ky., Dr. M. P. Hunt, pastor, there were 148 additions, more than half by baptism. Evangelist J. H. Dew, of Missouri, did the preaching.

Dr. R. M. Inlow, who recently resigned the presidency of Union University, Jackson, Tenn., was elected secretary of the State Mission Board of Arkansas at the recent session of that board. He has the matter under consideration.

Rev. J. A. Bell, of Brazil, Tenn., has declined the call to Quitman, Miss. He surely didn't know what he was turning down. The saints at Quitman know how to treat a preacher right, while they give him an abundance of work to do.

Dr. S. E. Jones, for several years a teacher in Carson and Newman College, Tenn., lately "fell on sleep" and was gathered to his fathers in the land of eternal rest. He was a strong preacher of the gospel, a magnificent teacher, a clear and lucid writer.

Home Board Evangelist T. O. Reese recently assisted Pastor Charles T. Beall in a gracious meeting at Pennington, Va. Every boarding student in the Institute—one of the Home Board's mountain schools—was converted and added to the church.

Secretary J. W. Gillon, of Tennessee, furnishes the Baptist and Reflector another view of State Missions. This article presents the importance of organizing local churches. He properly emphasizes the importance and necessity for State Mission work.

DEATHS

JNO. W. F. FINCH

He wrote rules to live by when a young man, as a birthday resolution, and lived up to them all. He was at the time of his death 83 years, three months and seven days old. He was converted and baptized at 17 in Tobo, Canada, moved to Suffolk, Va., in 1876, to Mississippi in 1905. While walking in the field the Master called him home. He leaves a wife to whom he had been married 60 years, and one daughter. The other children had gone before him. N. F. PATON.

WOMAN'S GREATEST TROUBLE.

Big Sandy, Tenn.—Mrs. Lucy Cantrell, of this place, says: "Every two weeks I had to go to bed and stay there several days. I suffered untold misery. Nothing seemed to help me until I tried Cardui, the woman's tonic. Although I had been afflicted with womanly weaknesses for seven years, Cardui helped me more than anything else ever did. It is surely the best tonic for women on earth." Weakness is woman's greatest trouble. Cardui is woman's greatest medicine, because it overcomes that weakness and brings back strength. In the past 50 years, Cardui helped over a million women. Try it for your troubles today.

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The American Bible Society was organized in 1816. It issued last year at home and in other lands, 4,049,610 volumes of Scripture. It circulates the Bible in more than 100 languages. Its issues last year from the Bible House, New York, were 2,107,859 volumes in seventy languages. It issued last year from its agencies abroad 1,941,751 volumes of Scripture, largely in the great Asiatic languages. Its 12 foreign and nine home agencies cover nearly the entire home and much of the foreign missionary field, and it has correspondents in more than 30 countries outside of those included in the agency fields.

THE HOME BEAUTIFUL.

What is it that makes home beautiful? First of all, it is the spirit of love which predominates and brings into union the highest and best impulses of which human hearts are capable. But what implements does love use to cultivate this spirit in the home and make the home life beautiful, happy and inviting? They are lovely furnishings, of which the PIANO is KING. What is there in the home, next to the Bible, which can be used to inspire greater appreciation of life, loftier ideals and deeper sincerity, than the Piano or Self-player Piano?

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TEAMS IN TRAINING

A DEPARTMENT FOR YOUNG PEOPLE

WHEN IT'S CHRISTMAS.

By Edith Barnard Delano, in The Youth's Companion.

(Concluded from last week)

For a fortnight after Thanksgiving day she was utterly miserable, and she was incapable of making an effort to deny or hide the fact. For the first time in her life she indulged herself in indecision, at last in capriciousness. She gave up the idea of sailing, and sent her London cousin a letter of apology and a large plum pudding; then she capitulated.

She had never in her life wanted anything so much as she now wanted to see Johnny Bates. She would go back, and take a house in the village; surely people as nice as Mr. and Mrs. Bates must be, would be generous, would let the child come often to see her, perhaps even let him visit her, so that she might have him at her own table, and bend over his bed at night.

Joey Crane met her at the station, and that evening she confessed her hopes and plans to him and his mother; but she bound them to secrecy. It was so foreign to Lavinia Pryde's character to yield to her own impulses that she was still a little ashamed of what she was doing.

She had taken it for granted that she should meet the child, somewhere, anywhere; she would not have been surprised to see him standing in the doorway of Mrs. Crane's house, as he had stood, two months earlier, in her own. The surprise came when she did not meet him, when he did not come, when he was not to be found.

There was not a family by the name of Bates in all that countryside. Joey Crane went through the school lists, the voters' lists, the list of taxpayers. Mrs. Crane and Lavinia asked everywhere—of the grocer, the ministers, the postmistress. Apparently every name except the one they searched for was to be found in that township. There was even some Prydes back in the hills—descendants, doubtless, of kinsmen forgotten generations ago by the more prosperous Prydes who had been Lavinia's forebears. But there was not a Bates.

"He must have been visiting here, Aunt Lavinia," Joey Crane said, at last, when they had exhausted every means of finding the child that their ingenuity could devise.

But Lavinia could not admit it. "He said he lived here, Joey; and those eyes of his held nothing but truth."

"Perhaps he was just making believe," said Joey's mother. "All little boys make believe."

"What?" said Joey. "Make up a father and a mother, and all the rest of it? I'd call that a pretty strong imagination, mother."

"And some little boys have strong imaginations, my dear," his mother said. "Some children even imagine playmates for themselves when they are lonely. You had a make-believe dog yourself, Joey."

Lavinia's eyes filled with tears, and Joey, muttering something about having to see to the wood that had come from the poor-farm, took a hasty departure from the room.

Joey's mother kept her hand on Lavinia's arm until her sobbing became quieter. At last she spoke. "It must all seem so absurd to you, Becky, but I can't help it! I love—that child. I thought I'd persuade his parents to let me live near them, and see him sometimes—"

"Has it been as bad as that, Lavinia?" Joey's mother asked, almost in a whisper.

Lavinia only clasped her hand the closer; the two sat there, the mother and the childless one bereft of a child, in silence and sympathy. The mother's ear caught her son's voice, coming faintly from the back of the house; the other's thoughts caressed the memory of a child. Lavinia had not known until now the sum of what it was that she wanted; but as the days had grown into a week, into two weeks, and the search went on—then she knew! She had been lonely before; now her loneliness was grief as well. Now she would have to face bereavement as she once had faced loneliness; and she no longer had the courage to face anything!

At last steps and voices came along the hall.

One voice was the voice of a child. Lavinia gasped, and grew very white about the lips.

The door opened. A little figure stood there, a thin little figure, clad in poor garments that were mended and clean, and with an old-fashioned knitted muffler wrapped about him, smiling.

"I thought maybe you'd like these

apples to stew for your supper," said little Johnny Bates. "My mother—"

He stopped, and the smile of plaintive friendliness changed into one of radiant joy. Lavinia's arms were opened—Lavinia was on her knees—Lavinia was sobbing over Johnny Bates, and Johnny Bates was sobbing, too, and his arms were almost strangling her.

"Bates?" said Mr. Rufus Brown, some time later—the Mr. Rufus Brown who was tall and lean and kindly, and superintendent of the poor-farm. "Bates?" He's no Bates. His name's Pryde. Mother died four years ago. Father dead, too. Lived over East Mountain."

Lavinia held Johnny Bates closer. The boy's truthful gray eyes did not leave her face.

"Pryde?" Joey Crane repeated. "Perhaps some distant cousin! That's all the better. I suppose you've no objections to my aunt's adopting the boy, Mr. Brown?"

Mr. Brown looked at Johnny Bates, and slapped his hat against his leg. "We-e-ell, of course, that's up to the selectmen, so to speak; but my wife's real fond of him. He's a taking kind of youngster, notwithstanding he does tell the most awful yarns."

"Oh, no, no!" said Joey's mother. "He's only making believe when he—tells things! All little boys make believe."

Joey Crane smiled at his mother, and Lavinia spoke. "It was only the way you wanted things to be, wasn't it, Johnny Bates?"

And Johnny Bates maintained, "My mother would look like you anyway."

Then Joey did some telephoning; and then Lavinia asked, "Oh, may I keep him now?"

Kind Mr. Brown looked at Johnny Bates. "Well, Johnny Pryde," he asked, "what do you say about it? You know Christmas is coming next week, and there's that big tree we're going to have at the farm, and I overheard Mrs. Brown say something about your getting the drumstick of the turkey. Eh?"

Johnny Bates slid down from Lavinia's knees in order to stand up as was fitting when announcing a solemn decision. His lip quivered for a moment, and his face got very red; one hand reached far down into his trousers pocket, the other clasped Lavinia's. He spoke as politely as if a careful mother had instructed him:

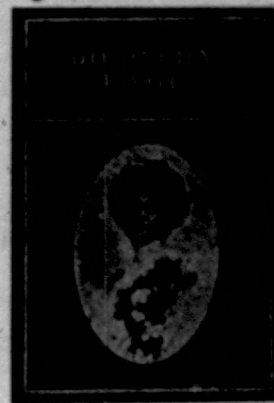
"Yes, I—I know it's Christmas, Mr. Brown. I—I like Mrs. Brown. She's kind as kind. But—you know how it is! You want to stay—with your own folks when it's Christmas!"

"I thought maybe you'd like these

Dorothy Page

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The Baptist Record, Jackson, Miss.

SUNDAY SCHOOL LESSON

TO BE STUDIED WITH OPEN BIBLE

REVIEW LESSON.

Lesson 13. Dec. 23, 1913.

Motto Text: "For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life."—John 3:16.

Lesson Story.

(Can you fill in these names?) The history of this quarter covers Israel's life from S. to C. Soon after leaving that mount of revelation, human desires overcame the people and they wept for flesh. M. casts himself down before the Lord, declaring his discouragement and inability to satisfy. Realizing human weakness, the Lord appoints seventy elders to be his helpers and mouthpieces to the people. He also supplies the people with multitudes of quail so that they ate to repletion. Many were smitten with a great plague, and were buried there, giving to the place K. the graves of lust. At their next stopping place, H. M. and A. spoke against their brother, M., and made claim of authority like his, bringing forth a noble defense of His servant from the Lord Himself. M. is smitten with leprosy, and though she is healed at the prayer of the repentant A., is shut out of the camp for three days. Twelve spies are sent into E. to discover its character and strength. They return laden with fruit from the land that "flows with milk and honey," but ten of the messengers dwell on the insuperable difficulty in overcoming the inhabitants. Two, C. and J., remembering God's presence and power, feel that Israel is well able to go up and possess it. The people, terrified, weeping and distressed, refuse to go forward and the Lord then turns their course into the wilderness, to wander for forty years until all are dead who rebelled against Him. Only the two faithful spies are to be spared to go in with those who grew from childhood during that forty years of wandering.

Following the great transgression of K. D. and A. the people suffer for water at their camp at Kadesh and after an appeal to God for them and instructions to speak to the rock M. himself falls into disobedience and presumption and strikes the rock in wrath. Water flows plentifully, but M.

is told by Jehovah that he cannot enter the land of promise.

As the Israelites advanced toward M. D. and the king of M. summons to curse them a far distant soothsayer, B. the son of B. Vainly he strives to curse but finally pronounces upon them unmeasured blessings. Another blessing is given them by their great leader now about to leave them on the border of C. From Pisgah's top he views "green fields beyond the swelling flood," and departs to a better country. God Himself buried him in a valley over against Mount Peor and holds the secret of that sepulchre until this day. J., the son of N., had been M. 's minister or servant and God gives to him the place of leader of His people. He promises him all the land his feet tread on and His presence as with M. The people cross the Jordan by miraculous power, and by the same power enter and destroy J. Sin again checks their victorious course, when A. steals from the ruins valuable spoils previously devoted to God. He atones for his sin with his life, and the nation goes on to victory.

About five years are spent in war and then the country is divided among the twelve tribes by lot. C., the son of J., who had with J. forty-five years before recommended an immediate entrance into C., asks for the inheritance promised him by M., namely H., the place on which his feet had trod as a spy. Though eighty-five years old, he declares his strength unimpaired, and that he is able to overcome the giants who dwell in H. J. blesses him and he who has wholly followed Jehovah receives his inheritance to go forth and conquer it.

Sidelights from Other Scriptures.
Lesson One—"He knoweth our frame; he remembereth that we are dust."—Ps. 103:14.
Lesson Two—"He that is slow to anger is better than the mighty and he that ruleth his spirit than he that taketh a city."—Proverbs 16:32.
Lesson Three—"Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God."—Heb. 3:12.
Lesson Four—"Whosoever drinketh of the water that I shall give him shall never thirst."—Jno. 4:14.
Lesson Five—"He that wavereth

is like a wave of the sea, driven by the wind and tossed."—Jas. 1:6.

Lesson Six—"Take heed lest by any means this liberty of yours become a stumbling block to the weak."—I Cor. 8:9.

Lesson Seven—"Well done, good and faithful servant. Thou hast been faithful over a few things; I will make thee ruler over many things; enter thou into the joy of thy Lord."—Matt. 25:23.

Lesson Eight—"I am with thee to deliver thee, saith the Lord."—Jer. 1:8.

Lesson Nine—"He giveth power to the faint, and to them that have no might he increaseth strength."—Is. 40:29.

Lesson Eleven—"Beware of covetousness."—Luke 12:15.

Lesson Twelve—"Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."—I Cor. 15:58.

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PROHIBITION ANNOUNCEMENT.

Ex-Governor Patterson will speak in Jackson on the "Perdilly of the Liquor Traffic."

The headquarters committee of the Anti-Saloon League, and other leaders among the temperance people at a meeting yesterday, in harmony with the expressed wish of many prohibitionists over the State, have called a "State Conference of Prohibition Workers" to meet in Jackson on Monday, January 5th, at 2 p. m. Dr. Purley A. Baker, national superintendent of the Anti-Saloon League, will address the conference at 3 p. m. At 7:30 p. m., ex-Governor M. R. Patterson, of Tennessee, will deliver an address in the Hall of Representatives in the new Capitol.

At the conference the mass meeting will agree upon bills to be urged, in harmony with the deliberations and requests of the State Methodist Conferences, the Baptist State Convention and Presbyterian State Synod.

On the day before Sunday, January 4th, Dr. Baker, fresh from Washington, D. C., where he on yesterday led two thousand petitioners to the capital and delivered an address to Congress, will speak at 3 p. m. at the theatre to citizens of Jackson. Dr. Baker has been called "Whitfield, Talmage and Finney all combined." He is a master of assemblies and the great leader of the "dry forces in America." The program as adopted yesterday is as follows:

Sunday, January 4th, in Jackson, at 3 p. m., Dr. Purley A. Baker theatre, Monday, January 5th.

2 p. m., State Conference for all prohibitionists.

Report of resolution committee. 2 p. m., address of Dr. Purley A. Baker.

Appointment of special committees: 7:30 p. m., address by Hon. M. R. Patterson.

Dr. Elchelberger says that their announcements will be made later.

The American Patriot, 128 pages containing the addresses at the Columbus Convention, will soon be mailed from the Anti-Saloon League office, Jackson, to all parties who write for it. The Mississippi League is going to the expense of having 1,000 copies printed and mailed over the State. It contains photos and addresses of all who spoke at this great convention. It is the best seed yet to sow. It will be mailed free, and the League would like to send it to those who wish it.

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A TESTIMONIAL.

I wish to thank the Baptists of Mississippi for the Mississippi Baptist Hospital and what it did for me. More than one year ago, after an illness of some months, my physician told me it would be best for me to go to the hospital. My pastor said

that they would try the Baptist Hospital first, as we want you to go to a Christian hospital. So he wrote the superintendent. She said come at once. I had to go alone. When I reached the hospital I was sick, broken-hearted and did not have any money. I felt like I did not have a friend in the world.

I had never been to the city, but when I reached the door and the kind superintendent met me and put her arms around me and carried me to her room, I almost felt like I was at home. After a few days, Dr. Shands told me I would have to have an operation. It was then the kind superintendent and nurses comforted me, telling me to trust God and the doctors for the result. After the operation came days of faithful watching and nursing, and after two weeks of good care I left the hospital with the good wishes of all.

After six months my physician said I would have to have another operation, when I wrote the superintendent she said we have no room, but will make room. When I went I was received kindly. The hospital was crowded. I was moved from place to place for three weeks. When there was no room for me, the superintendent carried me to her room and she slept in the operating room. If there is an institution in the State that needs a building, it is the Baptist hospital. It is doing a great work for suffering humanity. I feel that I owe my life first to God, then the Baptist hospital. I shall always love the kind people of the hospital for their good attention while there, and pray God's blessing on them and all who contribute to it. May it do for others what it has done for me.

LEOLA ROBERSON.

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